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# ZION'S HERALD

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MY SHIP.

BY HOLLIS FREEMAN.

When my ship comes in with its cargo gay,  
Which I've been looking for many a day,  
There'll be silken dresses and costly lace,  
And pictures to brighten this dull old place;  
And jewels will flash, and the red gold gleam,  
While pleasure flows on in an endless stream;  
And music and mirth, and oh, such a din!  
As soon as ever my ship comes in!

When my ship comes in with its precious freight  
For which I watch on the shore, and wait  
To watch the first gleam of its sails so white—

Oh, I wish were this it had loomed in sight!—  
It shall bring rich gifts for the old and poor,  
And the sick and suffering, I'm very sure,  
I shall not forget. Oh, what love I'll win,  
As soon as ever my ship comes in!

But long have I looked for a fluttering sail,  
While the sea grows rough, and a burdened wall

Seas over the breakers, white-foamed decked;  
Oh, what if my golden ship is wrecked!

Through tear-dimmed eyes I can catch no sight;  
What if its coming is all a dream?

And doubt like a thief creeps stealthily in,  
And tauntingly asks, Will your ship come in?

In a childlike heart, to stand dreaming there

Frosty service and treasure rare,

Tidily watch, and to muse within

What thou wilt do when thy ship comes in!

In the day slips by with its crowded care,

And thou of its burdens take no share,

When a cup of cold water more love would

win

Than all thy rich gifts if thy ship came in.

CARLYLE AS A REFORMER.

BY REV. F. H. NEWHALL, D. D.

Upon Mr. Carlyle as a man of letters we here pass no judgment. The merely literary man, who aims to winread, influence, or honor by his pen, as before him the task simply to write books that will please men—looks that they will pay him for or praise him for. How far Mr. Carlyle did this, or how far any author does, is a matter of trifling importance except to himself, his heirs, and those who, being of the same cast, are interested to learn how to write what men will buy and read. Professional book-makers are, of course, interested in a successful book-maker, as also shoemakers are interested in a successful shoemaker. But for such we do not write here. Nor are we much interested in the much-mooted question whether he was orthodox or heterodox; or, if this be settled, in the much more trivial question what precise shade or shades of orthodoxy or heterodoxy tinged his writings and character. There are experts in abundance to treat and settle these topics for those who have interest in them.

Let us look for a moment at Thomas Carlyle simply as a reformer, a writer who incessantly proclaimed it as his mission to deliver men from error in theory and practice, error in philosophy, politics and religion. Fifty years ago he announced in the Edinburgh Review that truth was his sole aim; that he had drawn the sword to fight "unveracity" and "sham" to extermination. From the first magazine article to the last "reminiscence" he reiterated this assertion. His work is done, and now what error has he slain? What new truth has he discovered? What old truth has he set in clearer light before the world? Some may think that it would require many articles or volumes to answer these questions; but let us consider them for a moment. It was a noble head, very large, the upper part of it strikingly like that of the poet Goethe. A man of perhaps the very largest natural endowment of any it has been my lot to converse with." And he had, it is refreshing to discover, in his life-time met two persons who were really remarkable. One of them was his father, who lived and died as a stone-mason, unknown to the world till now. His characterizes as being "among Scottish peasants what Samuel Johnson was among English authors." It was a poor head, very large, the upper part of it strikingly like that of the poet Goethe. A man of perhaps the very largest natural endowment of any it has been my lot to converse with." And he had conversed with Lamb, and Hazlitt, and Jeffrey, with Southey, and Wordsworth, and Coleridge! Now, of course, this is possible, but it is certainly very remarkable.

The other remarkable person among Mr. Carlyle's contemporaries was his wife. Of her literary talent, as displayed in her letters, he says: "These letters, I perceive, equal and surpass whatever of best I know to exist in that kind. . . . Not all the Sands and Eliots and babbling cohue of 'celebrated scribbling women' that have strutted over the world in my time could, it seems to me, if all boiled down and distilled to essence, make one such woman." Possible again, but, if so, most remarkable. The "Reminiscences" contain pages upon pages of this absurd extravagance, and some who are smarting under the fresh stings of his contempt lay upon the whole book as "seine drivell."

But we are not, in the midst of this fierce reaction, to forget the real good that Mr. Carlyle accomplished.

ask him the next most natural questions, "What is truth?" and "What is sham?" in philosophy, in religion, in politics, in life, social or individual, nobody can tell what Mr. Carlyle believed! It is easy enough to mention a great many things that he did not believe in. He did not believe in materialism, in democracy as it exists in America, in Christianity as taught and practiced by the Church of England. But what positive views of philosophy, religion or politics did he announce and defend? He has told us in manifold forms what not to believe, what not to do, but what would he have us believe and do? Who of his admirers can tell us, after perusing his thirty volumes? None of them pretend to tell; or, if they do pretend, give us but vague and tumid declamations about the "immensities" and the "eternities."

The simple fact is that Mr. Carlyle did not know himself what he believed. To say that he believed what he talked in the manifold conversations now published everywhere, would be to make him a brilliant idiot. These conversations were mere intellectual spectacles, verbal fire-works. In his youth he drifted away from the dark continent of Scotch Calvinism, and his anchor dragged over a thousand shoals, but it never caught again.

He talks and writes truth and sense while he confines himself to abstractions, while extolling right and truth, or heapings up scorn upon sham and cant and wrong, but the moment he begins to give us concrete instances of any of these abstractions, he proceeds straightway to talk nonsense and absurdity. In fact, it must be granted that in regard to most concrete matters his judgment was, to put it mildly, woefully weak. For instance, his judgment of men. We have now, through Mr. Froude's indiscretion, his opinion of many of the most famous men of England during the last half century. Of them all he says: "Perhaps none of them really great, or worth more than a transient remembrance." Wordsworth he compares to an "honest rustic fiddle, good and well handled, but wanting two or more of the strings and not capable of much." Yet from that "rustic fiddle" came the strain, —

To me the meanest flower that blows can give

Thoughts that too often lie too deep for tears."

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## Miscellaneous.

## SANCTIFIED WHOLLY.

A Sermon.

BY REV. M. W. BOLTON.

"And every God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will fulfil it." — 1 Thess. 5: 23, 24.

A climax to the apostle's exhortation to the church at Thessalonica; a prayer asking for them that blessing which shall enable them to meet the claims, and answer the demands, in the preceding exhortation, setting forth a doctrine known to all Christians, but provoking much discussion; a doctrine wonderful in its privileges, divine in its appointment, infinite in its results, like a river bursting forth from an irresistible fountain, making its way over thought and through conviction; a doctrine so wonderful its privileges as to lead to great abuse even among its friends, for poor human nature is so erratic as to subject its teachers to extremes, and thus ruin has been brought upon many, and much mischief has come to the practical life of the church.

First, there are many who deny the possibility of reaching perfection in this life, and so excuse themselves from its claims. To such we would say, God never demands impossibilities; and God says, "Be ye perfect, even as your Father in heaven is perfect." Peter, speaking by the inspiration of the Holy Ghost, says, "Be ye holy, for I am holy." The apostle to the Hebrews writes, "Follow peace with all men, and holiness, without which no man shall see the Lord." Jesus taught His disciples to pray, "Thy will be done in earth as it is in heaven." Thus God demands of us perfection in this life. Others have believed that sanctification is attainable only at death; that it is the consummation of all Christian graces; that in the hour of death God will gather up all the influences of the life and sanctify the soul at its exit from this world. Both of these views give those who entertain them the license to continue sinning and repenting, believing as they do that perfection is attainable either in another world or at their departure from this. The text silences these views. The apostle prays that they be preserved in this state unto the coming of our Lord Jesus Christ. We are to do God's will on earth. Once more, there are those who claim that sanctification takes place at conversion. If you should ask me if I believe that any Christians have received sanctification at conversion, I should say, "Yes;" but if you should ask me if I believe that the church at large has thus received this grace, I should say, "No." No person can receive a blessing till his faith grasps it; and when most people come to the Lord Jesus for conversion, the burden that oppresses them is that of sin, and the cry of the heart is for forgiveness. The shout of the newborn soul is not usually from a perfect heart; it is not the outburst of perfect consecration; it is the utterance of joy at freedom from sin. The church at Thessalonica had been previously converted. Paul addresses them as "saints," and yet he asks this grace for them. Their faith had not grasped this privilege.

Some say, "I have never seen any one who exemplified this doctrine." That is no excuse for me. If God demands it at my hand, and in my life, it makes no difference with my responsibility whether others heed or reject the call. "Be ye holy, for I am holy," is a command we cannot deny without great risk. When Peter asked the Master in regard to John, "What shall that man do?" Jesus gave to him and to us all a motto for every-day life: "What is that to thee? Follow thou Me." This is the true higher life—the endeavor to walk in Christ's footsteps. We disown our profession when we inquire, "What will this one say?" or "What will others do?" The Master says, "What is that to thee? Follow thou Me."

But are we not hasty in judging that none have received this grace? We read of Noah that "he was a just man and perfect in his generation," according to the light that he enjoyed. We read of Job that "he was a perfect man, and eschewed evil." Again we read of the father and mother of John the Baptist, that "they walked all the ordinances of the Lord blameless." Paul says, "Let us, therefore, as many as are perfect, be like-minded." And you and I, if we were not criticising, would confess that we have known many, and have sat at their feet, whose lives are hid with Christ in God, whose heart-life knows no changes of season or place, who give evidence that they have been with Jesus and have learned of Him the secret of holy living.

Some fall into the error of thinking that sanctification is all that God has for them, and so when they think that they have reached it, they consider themselves released from all labor. This is a great mistake. Sanctification does not release from growth, from watchfulness, from struggle; it intensifies all. What, then, is this sanctification that God requires of us? It is not perfection like God's. We can never be perfect like God; we can never be perfect in knowledge; we can never be perfect in judgment; we cannot be perfect as angels, for they have not fallen; we cannot be perfect as Adam, for we shall not be reinstated in a pure manhood till the glory of the resurrection morn: but we can be perfect in love; we can walk before God in perfect obedience; we can be perfect in our sphere, as God is perfect in His sphere. It is freedom from sin, from its guilt and pollution, one bringing punishment, the other shame. We shall not be free from temptation, but we shall be tempted without sinning; we shall not listen to the temptation. We shall be free from evil desires and evil thoughts. But it

is not merely negative. It is a positive perfection. It is being filled with the fruits of the Spirit—love, gentleness, meekness, patience, long-suffering. These are to be manifested in the life of the believer. He is to be like a sunbeam held by the infinite Sun, and reflecting the brightness of the Father's glory. It is possible thus to live. All Christians have at some time, in some experience of the Beulah Land or on some Pisgah top, enjoyed these moments of perfect rest, of perfect love to God; and if God can hold us in this place for a moment, He can hold us there for a month; and if for a month for a year, a whole life-time. Thus Paul adds confidently, "Faithful is He that calleth you, who also will do it."

How is this state to be reached? Sanctification implies the action of two parties—He who sanctifies, and the one who is sanctified. The sanctification of one's self to God implies two things: First, we are to separate ourselves from sinful indulgences, from all that is wrong in the sight of God. This is the first thing to be done, and is accomplished by the volition of the will. God said to Israel before Ai, by the mouth of Joshua, "Sanctify yourselves." Israel could not prevail against their enemies because of the accursed thing known only to Achaz. We are to cleanse ourselves from all filthiness of the flesh and spirit. But we must go farther than this. We must perfect holiness in the fear of God. We must present ourselves a living sacrifice unto Him and for His service. Said a prisoner to Dr. Doddridge, when he had been released through his influence, "Every drop of my blood thanks you. And so we should say to God, 'Every power of my mind, every faculty of my being, every act of my life, I consecrate to Thy service.' Lucy Buxton gives an account of a dinner where she entertained Rothschild. He talked upon his great wealth, and said he had taught his sons to perpetuate his future. She ventured to remark, "I hope you have not omitted to prepare them for a world beyond." He replied, "I cannot afford to speak a word to them about another world; it would divide their energies and distract their attention." Such are the demands of men. And so with the demands of Christianity. He who would obtain the "pearl of great price," sold all that he had and went and bought it. He who would obtain "the far more exceeding and eternal weight of glory," must make a complete consecration. The ways in which we come to this point may be different; the weight may be longer or shorter. One may see one thing after another to be wrong, and give them up one after another. In the case of another it may seem to culminate in one great duty, in bearing some heavy cross; and coming at once to the point, he passes through the struggle. I go into the woods with a companion. He cuts a hundred sticks weighing one pound each, and I eat one weighing one hundred pounds. He puts the one hundred sticks on his shoulder, and I put the one on mine. As we travel, he throws his aside one till at last he has none. I, on the other hand, carry mine as far as I can, till at last, overcome, I lay it down. If you should ask where he left his burden, he could not tell you, but I could tell you just where I left my load. When we come to this point, and have thus sanctified ourselves, we may say,—

"Tis done, the great transaction's done,  
I am my Lord's, and He is mine."

Then God will do His work. He will sanctify us. He will set us apart for Himself. "The Lord hath set apart him that is godly for Himself." "The Lord will sanctify unto Himself a peculiar people." This He does by truth. The truth is the great separator. "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." Having placed ourselves in the hands of God, we are brought face to face with truth, for God is truth. Many a good man has felt with Isaiah, Job and Paul, "I am a man of unequal lips." "I abhor myself, and repeat in sackcloth and ashes." "I know that in me, that is in my flesh, dwelleth no good thing." This is the force of truth upon a consecrated heart. When truth is the all-filling force of being, man will not sin against it.

Secondly, we are sanctified by the blood. "The blood of Jesus Christ cleanseth from all sin." Those whom the Revelator saw had "washed their robes and made them white in the blood of the Lamb." The word "blood" is used figuratively for life. The blood of Christ atones for the past and covers it. The life of Christ inspires the present. There is much theology in Isaac Watts hymn, —

"Much of my time has run to waste,  
And I, perhaps, am near my home,  
But He forgives my follies past,  
And gives me strength for days to come."

A call for this work is apparent. It will have to do with our visits, with all our acts. In the days of the Roman empire it was accounted a sin to wear a ring with the image of Augustus upon it to any place of wickedness. How careful should the Christian be where he carries the image of Jesus! I think if he were thoughtful on this point, he would not be found in theatres, Sunday-night rehearsals, and midnight balls. He would seek those things "where Christ sitteth on the right hand of God." The world demands, and that rightfully, that I should be a holy man. If we offer them Christianity, they have a right to ask what it will do for us. It will bring peace and contentment. When we look upon the busy life of the believer, we do not always see the traces of this peace. The fire that refines brings to the surface the dross; the gold and silver fall to the bottom. The Christian is the state of trial, of discipline. We know that the sea is lashed into the great billows and angry foam by the hurricane only upon the surface. There is a point not very far down where there is neither ripple nor motion. So with our lives. There may be ripples upon the surface, but if our hearts are fully consecrated, there will

be the inward peace like the serene ocean depths to which the influence of the wild winds and waves above can never come.

Without this holiness no man can see God. This is according to the fitness of things. Ambiguity admits one to the society of the amiable. Education admits to the society of the educated and cultivated. Wealth admits to the society of the refined. Profession admits to the church. Possession alone admits to the hole of holes. There is a moral omnipotence in holiness. Argument may be overthrown, persuasion resisted, appeal scorned, but holiness is truth embodied. You may as well try to check an earthquake as to destroy a holy man's influence. It will go forth like the spring upon the mountain's side—a perpetual source of refreshment and blessing to all around, manifesting itself in gentleness, love, kindly deeds, helpful acts. May God help us to rise to the privilege of full consecration, and enter into that experience which is abiding!

## THIS YEAR'S LIQUOR LAWS.

Prohibition was not one of the issues entering, perceptibly, into last fall's campaign, yet there was a strong prohibitory element in the legislature which was protracted at midnight, Friday, May 13. To most practical temperance men, those who care more for results than for the enactment of a theory which may or may not have a better foundation than the vehemence of mere personal opinion, the liquor legislation of the year has been satisfactory. Prohibition came near being re-enacted, so near that the old law of 1869 was advanced one stage in the House on a call of the yeas and nays; but it was defeated on the next stage by the vigorous opposition which its temporary success aroused.

Memories of the corruption rife under that old law came back to add to the cause of its defeat. But notwithstanding this failure of the direct attempt to prevent liquor-selling, the legislature has favored by a decided vote several bills to draw restrictions still closer around the obnoxious trade. "On the whole, it has been a pretty good prohibitory legislature," remarked the other day, one of those energetic men who propose to exert their influence against intemperance.

Opponents to these restrictive laws have made a point against them which is plausible and has a show of fairness on its side; but the plausibility disappears when the history of liquor legislation and a true State policy are clearly understood. The point is this: The State licenses liquor-sellers, therefore it is bound to protect them in the free exercise of their trade under their licenses. Hence the State cannot in justice allow the owner of premises adjoining those on which it is proposed to establish the sale of liquor, to interpose an objection which shall effectively prevent the issue of a license. Hence the State cannot in justice compel liquor dealers to remove the screens from their windows, if such removal tends to reduce the profits they would otherwise make under their licenses. They should be protected in their rights just the same as any merchant in the ordinary commodities of trade.

Now, the legislature this year has passed several acts which are not at all comforting to theorists of this kind. Last year's screen law has been made compulsory, and the language has been so carefully drawn that no impediment can be permitted—if the law is efficiently enforced—to obstruct a free view of the bar of a saloon from the street. Refuge must be sought in basements or on floors too high to be seen by the passers, though there will be no relief from the curious and hostile eyes of neighbors opposite. Applicants for liquor licenses to sell liquor to be drunk on the premises, by another law just enacted, must advertise their applications liberally—according to rules prescribed in the law—or must post notices of the application upon the premises where it is proposed to sell, and in two or more other public places. Should the owner of adjoining premises object to the issuance of a license, none can be granted. By another law the people of every city and town shall vote annually, on separate ballots, "yes" or "no," on the issue of liquor licenses in that particular municipality. This is the local option law, so-called. By another law, in every city or town where licenses are refused, "all buildings, places, or tenements therein used by clubs for the purpose of selling, distributing or dispensing to their members or others intoxicating liquors, shall be deemed common nuisances;" and "whoever keeps or maintains, or assists in keeping or maintaining," such a place shall be liable to the ordinary penalty for keeping a common nuisance. These four laws, thus briefly summarized, are the important liquor enactments of the session.

Heavier penalties have been put on persons convicted of drunkenness, but such a sort of *ex post facto* laws, put on the poor fellow after he is drunk; they do not restrict his drinking, except by way of caution before the offense.

To turn back to the protests made by the opponents of these laws, their unwarranted plausibility becomes easily apparent. Not a man of them denies the great evils of drinking; not a man of them but professed, so far as they spoke, his wish that the curse could be forever wiped out. With this general concurrence in the injury which the liquor trade does to the State—and it is also generally conceded that the losses and suffering are beyond any human power to comprehend, and that the day for the collection of statistics has passed—it is, of course, the duty of the State to remove it as far as possible. Like any other matter in which private effort is not sufficient, like a general pestilence, the State is bound to protect itself. It is a duty of self-preservation as really as resistance to foreign invasion. Now the opposition of many to the old prohibitory law comes from the belief that it has failed to check the evil

warrant, our history as a people ceases to be what, in the absence of such a revelation, it assuredly would be—a dark and unfathomable mystery. Holding to this belief, we can reasonably solve the problem of the preservation of our race in its complete religious identity. We can trace clearly our connection with the past and with the future, and we no longer stand forth as a community which has been the foot-ball of chance, and in which Almighty God has no fixed purpose.

Adhering to this belief, we see every successive step in our history harmonizing with the Oracle of God, revealed through Abraham and Moses; and by the light revealed from prophetic Scripture we obtain an extensive view of the part we are destined to play in the closing scenes of the moral drama which the Jewish race has represented on the theatre of the world, to whom the especial vocation was assigned, ever since Revelation began, that from them "the law and the nation" were to go forth to all the nations of the globe.

It may seem to us that even these objections to the acceptance of Christ, so ably stated, might be easily overcome by a patient seeker after truth, but we must remember how much the traditions and teachings of generations have to do with forming our opinions. To understand this better, let us review, for a moment, the condition of the Jewish nation at the birth of Messiah, and in so doing we freely quote from Geikie's "Life of Christ":—

"The Roman power was now uppermost, and continued to make its presence more and more felt in every corner of Syria. Lake Gennesareth was studded with Italian towns and villas like Lake Como. Collectors of imperial taxes were at watch in every provincial town. Herod was at the summit of his power as governor and the second man in the empire. The significant fact was everywhere apparent that Palestine and its inhabitants had been merged in a vaster system. The Sanhedrin, or House of Judgment, was becoming more and more important as an arbitress of religious differences, and the scribes began to be called rabbis, while their power grew so rapidly that the Jews, so far as Roman authority allowed, looked to them as their leaders. The central and dominant feature of their teaching was the certain advent of a great national deliverer, the Messiah, or Anointed of God. For a time Cyrus appeared to realize the promised Deliverer, Zerubbabel became in his turn the growing power. As the glory of their brief independence passed away, and the Roman succeeded the hated Syrian as oppressor, the hope in the 'Star which was to come out of Jacob' grew brighter the darker the night. Having no present, Israel threw itself on the future. With a few the conception of Messiah's kingdom was pure and lofty. Zacharias, Elizabeth, Mary, Anna, Simon and John the Baptist realized more or less the need of a redemption of the nation from its spiritual corruption as its first necessity. But the prevailing idea among rabbis and people was of a great prince and an earthly paradise for the Jews. The glory of Jerusalem could not be described; the people should all be prophets; no sickness or defect should be known. It was a people drunk with the vision of such outward felicity under a world-conquering Messiah that Jesus Christ came with His utterly opposite doctrines of Messiah's kingdom."

With this brief review of the Hebrew idea, we will state a few of the obstacles we should meet in our attempts to convert our Jewish friends. Among others their intense literature, which is, no doubt, the same now as in Christ's time. The fervid imagery of the Old Testament (as for example, see Isaiah, chapters 11 and 12, which are probably the ones referred to by the rabbi) is literally interpreted by them; they cannot wait for the quiet, gradual fulfillment of the promises, coming down through the ages, as we see them. Their inspired prophets wrote often under great mental excitement and in visions; their words, too, are of the sensuous nature of the Eastern clime.

Again, the persecutions of Jews by Christians very much increase their hostility, and make them hate the name of Jesus. The dark deeds waged against them have been told from father to son. Palestine has been a battlefield all through the centuries. Wars called holy and otherwise have drenched its soil with heroic blood, and all in the name of Christ. Even now this hostility is not lessened. Mark the present attitude of Germany towards Jews; and though not of national importance, yet a straw in the popular current, they are persecuted in worldly plans and have accumulated more or less of wealth. Are you not indebted to the old Academy? Has it not a claim for something it has done for you? How much do you owe for service rendered? Is not this a good time to forward an installment to your Alma Mater? She waits a gift from you, a thank-offering by the shifting features of the successive natural scenery of the seas, appeared some months since in the religious weeklies. They are markedly mature for the vocation that writes them: not stiff and formal, but simple, exhibiting rare personal observation, and opening up new fields of thought. The reader will find in them two men who have made a distinct impression upon the progress of philosophical speculation, even if their speculations are discarded.

From the same house we have, *Journal of a Farmer's Daughter*, by Elaine Goodale. This is a very attractive volume by one of the best-known poets of Western Massachusetts. The author is a simple, straightforward woman, who gives a critical estimate of the various influences of their opinions. There is to be no general judgment in his opinion, and the reception is not a miracle, but a document. It is not necessary to subscribe to these views in order to yield to them interest, but are presented with unfeigned earnestness and in a thoughtful and persuasive form. Read them with interest, based on your convictions, based on the Word of God. Thoughtful Bible students will be interested in the discussions of the angels.

G. P. Putnam's Sons issue, in a series of "English Philosophers," Dr. HARTLEY AND JAMES MILL, by G. BOWER, M. A. The author first gives full and well-written sketches of the lives of his subjects. He then presents clearly the principal systems, and the concluding portion gives a critical estimate of the various influences of their opinions. The author is however, rather places before the reader the premises from which he can draw his own conclusions, and declines to press an opinion himself as to the value and permanence of the contributions of these thinkers to the practical knowledge of the race. The volume is an excellent *résumé* of the systems of two men who have made a distinct impression upon the progress of philosophical speculation, even if their speculations are discarded.

**BREAKERS BROKEN.** By N. D. R. Yule, Tammie, Tenn. Southern Methodist Publishing House. This is a very good and interesting tale. There is an air of improbability about some of the incidents and characters, but the latter well drawn. Its heroine, Esther, is of the rare child-saints that appear fiction rather than in the flesh, but is none the less fascinating. The narrative is excellent. Simple affected piety conquers doubt, hardness and arrogance, and the pathos of a dying chamber and atmosphere of a newly-nighted room. The volume is evidently one of the best in the writer's literary career. The prose is as marked with genius as the poetry, and the former shows a rare power in one of the most difficult forms of literary composition.

**Our Book Table.**

One of the most original and powerful volumes since Augustine wrote his remarkable work, entitled "The City of God," is the book just issued from the press of Houghton, Mifflin & Co., bearing the somewhat similar title of "THE REPUBLIC OF GOD." Its author is Elisha Mulford, LL. D., whose previous work—"The Nation"—made so profound an impression upon the reading classes for every variation of opinion, commit great crimes against property, and lead immoral lives, it becomes up-hill work to win Jews, or even irreligious persons, to the "faith once delivered to the saints."

To summarize, then, if we wish to help them, we must teach them to read the Old Testament less figuratively, and kindly bring to their notice the New.

A young Hebrew was recently asked by a Christian friend to read the Gospel of St. Luke, as a personal favor. Having done so, he threw the book away, saying impatiently, "That hated Nazarene was the Messiah!" We should cease our persecutions and treat them as brothers, though they crucified our Lord, yet perhaps "knew not what they did."

In our own lives as Christian men and women let us show them what Christ has done for us, and, forgiving and forgetting all the past, what He is waiting to do for them.

**A GOOD INVESTMENT.**

I want to supplement your call to the good people who read the HERALD, to consider the opportunity now offered by several church organizations and educational institutions to invest their money where it will at once enter upon a career of great usefulness, while at the same time it will secure a good and certain return to themselves while they live. Not only does the Church Exten-

sion and the Missionary Societies offer to take and hold money donated to them—paying annuities semi-annually to the donors—but the trustees of the Wesleyan Academy at Wilbraham have authorized their agent to solicit such donations, to aid in securing an endowment fund for this honored institution.

There are many reasons that might be urged for donating money in this way: 1. It is safe. The trustees of Wesleyan Academy hold property to the amount of \$150,000, all of which is behind them, as security for the payment of the annuity. 2. It is not only placing money where it is safe, but prompt payment of the annuity may be relied upon without care or trouble. 3. The annuity will be better payment than money in savings banks or government bonds; 4. Such a disposition of money will afford unspeakable satisfaction to the donors, as it will allow them to see a great good accomplished with their own means, while living; 5. This disposition of money places it beyond probable loss to the Christian work of the times. How much has been lost, not only to individuals but to the great movements have been lost, whose abilities never accomplished permanent service for the work which they ought, because they were never inspired by a high and holy motive, was of the earth earthly, and dust and returns to dust again.

Houghton, Mifflin & Co., publish,

The *Evangelical Birthday Book*.

It is a happy idea, well carried out.

Mottoes from the poet philosopher

selected for the various days of the year, and blanks are left for the insertion of the birthday of other persons.



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ENTERED AT THE POST-OFFICE, BOSTON,  
MASS., AS SECOND CLASS MATTER.]ZION'S  
HERALD.

THURSDAY, JUNE 2, 1881.

Anniversary week has quite redeemed its character in the good weather enjoyed during its continuance. As has been the case for several years, the only enthusiastic meetings have been those held in the interests of woman's suffrage. Like the old anti-slavery gatherings, these have been crowded. Indeed, many of the speakers on the occasion were familiar anti-slavery orators of both sexes. Far the ablest platform addresses came from the lips of women. Mrs. Stone Blackwell, Mrs. Elizabeth Cady Stanton, Mrs. Belva Lockwood (the well-known Washington lawyer), Miss Anthony and Mrs. Gage, with others, made very effective speeches to appreciate and applauding audiences. The ladies all feel hopeful in reference to the progress of their reform, and see significant omens of an early consummation of their expectations. They are taking the most effectual measures to educate the sex for the responsible public duties in which they claim their share, if the end is to be gained by these public exercises. Certainly women should be trained for the task, and become accustomed to the consideration of national as well as local, civil and social affairs, if she is to share in them. Thus far, however, pretty much the whole force of the movement seems to be expended upon the one bare result of securing the privilege of ballot, and the ladies have little solicitude as to with which of the parties they shall unite their fortunes, providing either one will grant to them the opportunity to vote. Of the ability of women, however, to discuss affairs, the finest illustrations were given during the progress of last week's meetings.

The Unitarian and Congregational social gatherings were occasions of much interest, calling forth not a little fresh and pliant wit, and many admirable and substantial speeches. Without some special interest, like woman's suffrage, or a denominational reunion, the old fervor and flavor of anniversary week has disappeared.

It is really an event to be recorded and to be remembered, that copies of the New Testament have been cried around the streets of our cities like newspapers and magazines, and have enjoyed an extraordinary sale. Two millions have been sold in England, and hundreds of thousands have been distributed in this country. Several newspapers have published it entire. I. K. Funk & Co. have issued near and cheap American editions. The American Book Exchange has a number of editions coming from the press, from a few cents in price to handsome volumes. George Munro, of New York city, in two issues of his Seaside Library, very handsomely published, issues the old and the new versions in parallel columns, with the valuable various readings of Constantine Tischendorf. This is a fine edition for family reading, keeping the two versions before the eye, and showing the changes made. They fill one hundred royal quarto pages each, and are sold for twenty cents a part. Probably never before were so many persons reading the New Testament at the same time. It can but be attended with the happiest results.

The comments of the religious press upon the new version of the Testament, from the pens of editors and Biblical scholars, are generally favorable. The way for its kindly reception has been prepared both by the pulpit and the press. Hundreds of sermons were preached upon it last, and the previous Sabbath. The general remark is, that the chief American additions ought to have been accepted; and doubtless they will be, hereafter, introduced into the margins. Some of the changes will probably have to be given up; possibly *evil one*, instead of *evil*, in the Lord's prayer; and without doubt the closing doxology, although not found in the oldest manuscripts, will be preserved in the use of this divine form as a proper and sublime close to the prayer, embalmed as it has been by centuries of use. So many copies of the Testament have been already circulated, and the book will be so widely used in Sunday-schools and in families, that the sale of the old edition will become more and more limited. In this way, in time, perhaps not a long period, the version will take its place as the authorized and

only form in which the New Testament is published. We shall look forward now with great interest to the completion of the Hebrew Scriptures. Thus far the work of the Commission has been a marked success, and, in all probability, the Old Testament will meet with equal favor.

The political *mèlée* over the self-dismis-sed senators from the State of New York has kept the assembly of that State in a ferment all the past week. The strong probability that Messrs. Conkling and Platt would not be returned, awakened the energies of the re-signed senators and their friends, and they have been putting forth vigorous endeavors, in the use of familiar party measures, to secure their re-election. It is very evident that these late high officers of the land would sacrifice their party and the interests of the country, even, to secure their personal ends. The most notable intellectual abilities and power over men fail to make selfishness lovely. The highest statesmanship, which secures the permanent memory and estimation of a grateful people, is only associated with noble self-forgetfulness and the espousal of the vital interests of the nation and of mankind. How few of those filling conspicuous positions in the government of the country are rearing such monuments as these to their memories!

## ALLEGIANCE NOT SALVATION.

In two previous editorials we have presented the remarkable figures of Dr. Dorchester, showing the extraordinary growth of Christianity as a system of religion, especially in modern centuries. We have seen the predominance and rapid enlargement of the Christian powers, the encroaching proportion of the earth's territory now held by these nations, the accumulation of wealth, as well as power, in Christian centres of population, and the wonderful prevalence of the English language—the tongue of the greatest and strongest of Christian peoples. We have noted the marked probabilities, suggested by the progress of the last half century, that within a limited period the populations of the earth would be nominally Christians.

But every true disciple of the Lord must feel that when this is done, unless a marked change occurs in the spiritual condition of Christian nations, the prayerful prophecy of modern missionary zeal has not been fully realized—"the world for Christ!" It was not for this purpose chiefly that He came. This formal supremacy may be a means, if properly improved, for securing the higher result. Christ does not seek the supremacy of the nations, only as His principles pervade the hearts and lives of their rulers. His kingdom is not of this world. It is a personal, a silent, sublime reign within the human soul. Israel held the true idea of God, but Israel was "lost" when Jesus came. The apostolic mission was as verily to the lost children of the house of Israel as to the Gentiles, and the wide nominal Christianity of the day, while an occasion of gratitude, is far from being an exponent of the true nature and power of the Gospel of Christ. Even in the instance of evangelical membership, where a spiritual life is required by the church creeds and covenants, the millions composing it do not represent such a positive, active, redeeming force in the world as the numbers would seem to indicate. There is an astonishing difference between the church in its ordinary condition, as to its evangelizing power, and the church, thoroughly awakened and reinforced with supernatural grace, in a period of reformation. What an extraordinary growth was enjoyed in the great revival of the eighteenth century! With what power was the Gospel preached! How many of the awakening souls in the centre of Christendom were really saved, recovered from vice and worldliness and consecrated to a life-long service for God!

It is this apparent spiritual apathy among professed Christians, and the seeming cessation of redeeming power among the unchurched populations of Christian communities, that discourage so many who fail to take sufficiently broad views of Christ's kingdom, and overlook the substantial advance in numbers and power which every succeeding year exhibits. There are always tens of thousands of living, self-sacrificing Christian workers, who, as in the times of Elijah, are hidden away from public observation, but who are leavening the church and the world with a secret and supernatural power. They are constantly working with God's great spiritual forces; and while, in conspicuous places, the church seems taking on a secular and formal guise, these devoted children of God, of every age and color, in every rank in life, of both sexes, are working effectually for the redemption of souls. There may seem to be little spiritual growth in the most prominent churches, but when the annual statistics are gathered, the results of this unheralded labor are made to appear.

There is danger, however, that the church, like nations and individuals, may trust in its apparent "manifest destiny." A rapid growth, like that of the Methodist body, in one century, with the multiplication of agencies and the vast increase of wealth, is apt to engender over-confidence and to insure defeat. Singularly enough, Providence has worked manifestly with the church to keep her membership humble. In spite of her accelerated progress and vast statistics, the social position of the church has not advanced in equal ratio. We may thank God that Methodism has not yet become popular in the ordinary meaning of the word. In its true sense—that its mission and success are with the common people, although its grace is adequate for the salvation of the rich—our church may properly be said to be popular; but throughout the land the Methodist is not the fashionable form of worship. If a man has no religion and does not desire to enter heartily upon personal Christian service, the bonds that hold him to the church, perhaps of his fathers, become weak upon him, and he breaks away to other bodies. Tens of thousands are converted at our altars who find their permanent religious homes in other denominations. Other churches grow by gradual accretions, by the nurture of children, by the force of the social tide, which sweeps the young into their fold; the Methodist Church can only grow by self-denying activity and constant aggressive movements upon the surrounding masses of irreligion. A worldly condition of our church, for the reason suggested, works more manifest mischief than with others; for there is no social pressure to keep the members loyal when the divine life grows weak in the soul.

No intelligent Christian can take in the full significance of the present opportunities which the Master has secured for His church, without being impressed with the great responsibilities that grow out of this fact. Our Lord has demonstrated the truth of the sublime words which He uttered just before He gave His "great commission" to the Church—"all authority [according to the new version] hath been given unto Me in heaven and on earth." He reigns in the world of providence, and He has strangely opened every portion of the earth for the entrance of His disciples. He overrules all events for the aid of this work. He never fails His faithful apostles with His personal presence; He is subordinating all forces for the world's redemption; there is nothing to hinder the grand consummation but the lack of the postal service. Portugal has long had a line across the Atlantic to South America, and the French have just established one from Bordeaux in the interest of the great wine trade from that port.

A most interesting rivalry is now

growing up between ourselves and

England for the Australian postal and

passenger communication. With good

luck in making passage and connection

across the Atlantic and Pacific,

an Englishman can reach Australia in

from two to four days less time by

crossing the Atlantic, thence from

New York to San Francisco, and

thence by steamer to Sidney and

some intervening ports, thus tak-

ing the ordinary English route across

the continent, the Isthmus of Suez,

and the eastern and southern seas.

The English line is doing its best to

secure the postal route, but the

authorities feel bound to send postal

matter in the most speedy way,

and thus far we have generally out-

distanced them. With improved

means on our side for reaching the

Southern Pacific coast, we can fairly

beat them. These means present

themselves by the new road via

Atchison, Topeka and Santa Fe to

San Diego on the California coast,

whence a line of steamers to all the

ports of the South Seas will make with

certainty the most rapid transit, and

secure to our parties the postal route.

While the English and ourselves

are becoming rather lukewarm in the

matter of exploration of the Northern

seas, the Germans and the Swedes

are developing a new interest in that

direction. Germany has been for

some time endeavoring to organize a

grand international expedition to dis-

cover some northwestern passage that

will be more practicable than any yet

found; but the last bulletin of the

Berlin Geographical Society com-

pains that it can get no answer to

its appeals from several countries, and

from our own especially. Meanwhile

the Austrians have discovered and

named Francis Joseph Land; the

great Swedish navigator has made a

brilliant dash through a northeastern

passage, circumnavigating Siberia,

and thus reaching Japan and China.

Nordenskiold thinks he can repeat

this feat, and with much greater suc-

cess than on his first attempt; and he

is said to be making extensive pre-

parations for a new expedition. The

Swedes are naturally rejoiced to feel

that thus Japan and China are almost

at their doors, and the Russians them-

selves see a new life for all that region,

if it can be made at least a summer

highway for trade and commerce, not

only with Japan, but also with the

numerous settlements found to exist

on that northern coast. But it is

doubtful whether their zeal in this

matter has not gotten the better of

their judgment, for the season of navi-

gation must necessarily be so short

that only the most favorable circum-

stances can insure them from being frozen in for a long winter. These hasty hints at what the world is doing, show it to be wide awake and on the move.

## Editorial Items.

The protracted controversy waged be-

tween the Atlanta and the New York

Advocates is an unfortunate one every

way. We have heretofore made no al-

lusion to it, not wishing to increase its

volume, and hoping every week for its

conclusion; but it seems still to be at

its height, and is drawing into its vortex

of denominational papers at the North and

South. Holding in high estimation both

editors, we are pained to let the personal

direction given to the discussion. We

sincerely regretted the first editorial of

Dr. Fuller, as it was untrue in fact.

We have a high appreciation of the

ability and courage with which the Doc-

tor has sustained the interests of the

church in a period when only these qual-

ities could be forgotten, and its conflicts

are far from being entirely past. It is

only at great personal sacrifices that

these representatives of our church carry

forward at the South the spiritual and

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1. It is a Methodist Lay College for men and women.

2. Its object is to instruct those who may attend in the Bible and its use, and with the history, doctries, polity, and laws of the Methodist Church, with such other subjects as will fit the students for usefulness in the church and among the unsaved.

*Boston, Wintrop Street.* — Rev. D. Dorchester, Jr., addressed Post 26 G. A. R. last Sabbath morning in his church, in which he claimed for American civilization superiority over all others. The Union cause in the late war was a great moral triumph.

*South Boston, Broadway.* — The earnest pastor fills his weekly paper with items well suited to stimulate his flock to good works. He recently preached sermons on "Take Care of Number One" and "Take Care of the Other One."

*East Boston, Miford Street.* — The Grand Army came in a body to hear Pasto R. Allen, Room 16, 36 Bromfield Street, Boston.

Mr. Richard T. Booth, an eminent temperance worker, has returned to this country after an extended and successful tour in the interests of Christian temperance in England. Our exchanges from that country speak of his labors in high terms. He made a strong impression by his ability and fearlessness.

#### The Methodist Lay College.

A city pastorate of some years has convinced me of the importance of giving to our children and adults a more thorough instruction in the Bible and its use, for practical ends; with the history, polity, laws and doctrines of the Methodist church and kindred subjects, that shall tend to confirm them in their faith and qualify them for increased usefulness in God's service. How to do this, has long been a subject of prayerful solicitude, and though the end reached may not be the best, none other appears with as few difficulties as the Lay College. It was inaugurated Monday evening, May 8, with a class from my own congregation of forty-seven. It has been in progress three weeks, with an average of over sixty members at each session. The spring term will close Monday night, May 29, and the fall term will open Monday night, Sept. 26. Respecting it, I desire to say,

1. It is a Methodist Lay College for men and women.

2. Its object is to instruct those who may attend in the Bible and its use, and with the history, doctries, polity, and laws of the Methodist Church, with such other subjects as will fit the students for usefulness in the church and among the unsaved.

3. Any one may join the school on the following conditions: 1. A desire to know the truth with a view to religious work; 2. Enrollment; 3. Regularity; 4. Conformity to the rules.

4. The school sessions will be held every Monday night in the vestry of the Bromfield Street Church beginning promptly at 7:45 o'clock.

Instruction will be by lectures and cat-  
echetical conversation.

The following is the course of study and lectures for the fall and winter terms: 1. "The Bible, its Growth and Interpretation," Rev. Bradford K. Peirce, D. D. (3); 2. "Bible Symbols and Metaphors," Rev. George Whitaker, A. M. (2); 3. "How to Use my Bible," Prof. Charles C. Bradgion, A. M. (2); 4. "The Personality, Office and Work of the Holy Ghost," Bishop Randolph S. Foster, D. D., LL. D. (3); 5. "The Sunday-school Object, Methods and Means," Rev. S. L. Gracey (2); 6. "Music — its Place and Use in the Church," Dr. Ebenezer Touré (1); 7. "English Literature," Rev. Henry J. Fox, D. D. (3); 8. "Christian Work," Rev. A. B. Kendig (2); 9. "Methodism — its History," Rev. Thomas W. Bishop, A. M. (2); 10. "Methodism — its Doctrines," Rev. Oliver A. Brown, A. M. (3); 11. "Methodism — its Ecclesiastical Law," Rev. William R. Clark, D. D. (2); 12. "Methodism — its Polity," Rev. Daniel Dorchester, D. D. (2).

Parties interested are requested to preserve this article. All correspondents are desired to write with postal card or stamp enclosed, to the undersigned.

A. B. KENDIG,  
209 West Canton Street, Boston,  
Dean of the College.

The numerical indicates the number of lectures on each subject.

HELPING TO EDUCATE PREACHERS AND TEACHERS IN THE SOUTH.

Columbus, O., May 23.

REV. DR. HARTZELL.—Dear Bro.: With a view of helping on the good work of educating preachers and teachers in the Southern States, we are sending contributions to Freedmen's Aid Society of the M. E. Church, we, the Columbus Buggy Co., hereby donate three phantoms of the style numbered 15, in our catalogue; price \$10 each. We authorise you to sell them at \$10 each, and the entire proceeds of these sales, amounting to \$325, we agree to remit to the treasurer of your Society.

Yours truly,  
COLUMBUS BUGGY CO.

Referring to the above letter, Dr. Hartzell says: "The Columbus Buggy Co. is composed of three royal Methodists — Geo. M. Peters, C. D. Firestone and O. G. Peters — who have made this contribution to the Freedmen's Aid Society. I have seen specimens of these phantoms, and they are nearly perfect for pleasure and comfort as can be. They have three springs, all leather tops, fenders and side-lamps. The reputation of the firm is a guarantee that they are of the best make. These phantoms are an out-and-out gift to the cause. The Company puts them on the cars at Columbus, Ohio, thoroughly packed for shipment. Any person wanting a phantom can write to the 'Columbus Buggy Co.' Columbus, Ohio, and ask for a catalogue which will be sent at once. Thus a true picture of the vehicle can be seen before purchase. Many of our friends are now buying phantoms for the summer. Here is a chance to get a No. 1 article and help a great and good cause. The money can be sent to the Company at Columbus, Ohio, who will forward it to our treasurer; or it may be sent to Dr. Rust at Cincinnati; or, if preferred, the phantom will be shipped C. O. D. to any who may order. In writing to the Columbus Buggy Co., please state that you want one of the phantoms the money for which goes to the Freedmen's Aid Society.

Feeding Hills.—Rev. J. Neal had greatly endeared himself to this people by three years of Christian fidelity. Rev. S. L. Rodgers, the new pastor, has suffered from a malaria which visited the place for the first time this season. Rev. N. J. Merrill and others have meanwhile kindly assisted him. He will be back at his post again.

Northampton.—The Springfield district Preachers' Meeting will be held at the camp-ground, July 12 and 13.

Greenfield.—Rev. A. R. Nichols has been afflicted with the very critical illness of his little boy of six years, as well as the sickness of others of his family. New friends, however, were true, and by the blessing of the best friend, there is now good hope of recovery.

Memorial Services.—Among the orators on Memorial day we notice Rev. D. Dorchester, Jr., at Ashland, Rev. C. H. Hanford at Westboro', Rev. W. F. Mallalen, D. D., at Millbury, Rev. A. M. Osgood at Charlton, Rev. V. A. Cooper at Wakefield, Rev. V. M. Simons at Beverly, Rev. J. M. Avann at Southbridge, Rev. C. D. Hills at Lowell.

Charlton City.—Devout men carried from his beautiful home, and the church where for years he had worshipped, to his burial, May 26, Brother Samuel D. Smith, one of the most worthy members, a stately and trusting man, a man of infinite pity, greatly beloved, honored in all his relations, and loyal to the doctrines and polity of our church.

Lynn, Common Street.—Last Sunday was temperature Sunday. Capt. Cyrus Sturtevant, of Providence, addressed the morning congregation with very great acceptance. Capt. S. and the pastor spoke in the afternoon, and several brethren gave valuable addresses in the evening.

CONNECTICUT.

Jewett City.—Rev. S. McKeown was warmly received at his new appointment at Jewett City and Hopeville. When the family arrived, May 6, the good sisters had provided supper. The next evening the friends assembled in the church to give them a reception. The occasion was a pleasant one. After spending some time in social greeting, the pastor and wife received quite a "bounding" in the form of packages and bundles too numerous to mention. The outflow for Jewett City is hopeful. The congregations are increasing, a very good religious interest is manifest in the society, and the Sunday-school is prospering under the charge of Brother Minard, the superintendent.

Whitewell.—A genial assault on the part occurred May 25. One hundred and fifty of the people, well armed with packages of every size and description, suddenly appeared and drove the pastor and wife to the vestry, leaving their ammunition at the parsonage, where an order on the meat market for three months was forced upon him, and his hat, which had been taken without leave, was at last returned containing nearly \$300.

Wear.—A very enjoyable welcome greeted the pastor on his return from Conference, accompanied with substantial tokens of esteem.

Bromfield Street.—At the regular meeting of the official board of the Bromfield Street M. E. Church, last Friday evening, it was voted to grant Rev. A. B. Kendig, the pastor, a three months' leave of absence, from June 1 to Sept. 1, to enable him to make a trip to Europe. It was also voted that the members of the society would supply the pulpit during his absence and pay his expenses. As Brother Kendig will probably sail a week from Saturday, we are pleased to note that old Bromfield Street appears to have taken a new lease of life, and has begun a new era of usefulness. Under Brother Kendig's active management and untiring industry, the debt of the society, \$20,

is now paid in full.

W. M. Heath.

On page 57 of the New England Southern Conference fall to report Warren, B. I., correctly. Add house rent to \$1,300 cash, and you have \$1,600, the pastor's receipts. This correction is due to the good people of Warren, who supplement the above with many valuable presents to myself and family.

Ezra Tinker.

The Watertown (Mass.) Church is not credited for \$20 domestic missions and \$11 Church Aid.

H. Lumis.

In the New England Conference Minutes, in the list of committees, the name of Rev. R. W. Allen as a trustee is omitted.

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In the New England Conference Minutes, in

## The Family.

STELLA.

BY REV. ARTHUR J. LOCKHART.

When, paling from the forehead of the dawn,  
The morning star serenely sinks away,  
We muse upon the beauty just withdrawn,  
And bless the bright-eyed herald of the day.

Sa, Stella, thou art lost in blaze of heaven,  
And God's light beamest where thy circle shone;

Then wert to our delight but briefly given —  
A transient beauty on our pathway thrown.

We never knew how precious was the ray  
Of purest lustre in thy constant eye,  
Until it ceased to bless our lowly way,

Like star-light lost in the effulgent sky.

They faded charms appear more heavenly fair,

As memory doth each beauteous tint renew;

Thy virtues shine with lustre still more rare,  
As in the sunbeam shines the early dew.

And, as when stars are gone, the dew remains

Some sparkling moments on the flowery lea;

So, while our own her blissful orbit gains,  
The tears of hope on sorrow's cheek shall be.

And as the sun soon drinks each dewy cup;  
So in some purer light our woes we drown;

While on thy brow, so highly lifted up,

Our faith discerns a starry-jewelled crown.

Shine, in that sphere where to thy hearts aspire,

Stella! our star, forever moving on,

While mornings break, and envious shades retire,

And the eternal day begins to dawn.

**WOMAN'S HOME MISSIONARY SOCIETY OF THE M. E. CHURCH.**

BY MRS. R. S. RUST.

The Society recently organized with this name solicits an interest in the sympathies, prayers and benevolence of the women of the Church.

When we take into consideration that the present Missionary Society embraces in its efforts the whole world, both the home and foreign field, and that the Woman's Foreign Missionary Society, organized to meet a specific want of woman's work for woman, aids only, and is restricted to, the foreign, it becomes apparent that an organization is demanded among the women in behalf of the destitute people of our own land.

While we rejoice in the success of the sister Society working in behalf of our own sex in foreign lands, we cannot turn a deaf ear to the touching appeals of so many millions of sorrowing and suffering women in our own country; and as many have enlisted to relieve the sufferings of heathen women abroad, we feel assured that there are others who will aid in alleviating the sorrows and wrongs of degraded women at home.

We are opposed to the unnecessary increase of organizations in the church, but there is a vast work here imperatively demanded, and one which only women in an associated capacity can perform; therefore there is a necessity for an organized effort by the women of this country, and we cannot see why there may not be as many societies for the accomplishment of specific, distinct work as the wants of the world and the Providence of God demand. The women of other denominations have organized home missionary societies in distinction from those contemplating work in foreign lands. Have Methodist women less obligation than others, or less anxiety for the elevation of degraded women in our own country?

There are a million of females in our church, and only 60,000 of them are engaged in the foreign work, while a large proportion of the 940,000 remaining might be induced to aid in saving the people at home. The different branches of missionary effort should be co-operative in their action, each adding beauty and strength to the others, stimulating to higher usefulness in the great movement for the world's redemption. The strengthening of the work at home becomes a guarantee for its enlargement abroad.

This home mission field is vast in extent, and embraces in its scope several races of people. In the formerly slave States there are millions of both white and colored, destitute, ignorant of the principles of Christian worship, of household economy and of sanitary law. The women and children in those miserable cabins are the helpless victims of ignorance, poverty and neglect. In the Territories there are more than 300,000 Indians, most of whom are uncivilized, abandoned to fetishism, and sun and idol worship. The degradation and wrongs Indian women have suffered have often been portrayed, but the terrible reality of their condition is not fully realized. Surely, Christian women will lend a listening ear to their cries for help, and render them all the assistance in their power. The last census gives a population of 118,000 to New Mexico, and the condition of these Spanish Mexican women is wretched beyond description.

Within the last ten years one million square miles have been opened for settlement, and the population in that time has increased in some of the Territories 400 per cent. Scattered over this vast region are 200,000 Mormons. Mormonism was never stronger or more revolting than it is to-day. During the last year it has had in the old world, to obtain recruits for this system of iniquity, nearly four hundred agents; and as a result of this agency, multitudes of ignorant and superstitious people are flocking to Utah and the Territories. A steamer landed in one of our ports last week two hundred of these proselytes, and others are on the way. Last month 60,000 immigrants landed at Castle Garden. A single steamer brought into Baltimore last month 2,000. A larger number than ever before of these immigrants push directly for the West. Last year 100,000 immigrants took up their home in Dakota above. "Mormonism," says Rev. Dr. E. P. Goodwin, "is not merely a faith; it is a system of government, a scheme of empire, and as such has a policy clearly defined, aggressive, audacious, desperate, diabolically so, and scrupling at nothing which will subserve its ends." It holds the balance of power politically in Idaho, and is rapidly organizing similar influence in Nevada, Arizona, Montana, Wyoming, Colorado and New Mexico. Polygamy has three representatives in Congress, one of them the husband of four wives. A very small proportion (it is estimated only three per cent.) of all the children in this vast section have the opportunities of Christian education.

Female teachers can reach these children, and through them gain access to the homes, and thus may be able to rescue the Mormon women from a life of degradation and misery; and women can most successfully reform life in the cabins of the South and win females of savagery and idolatrous tribes to civilization. Providence is making the way easy for the redemption of China by bringing her people here within easy reach of Christian influences, or, in the language of Bishop Thomson: "Providence has two ways of evangelizing — sending Christians to pagandom, and sending pagans to Christendom."

There exist in the minds of many in our great cities the spirit of communism, disloyalty to government, and bitter hostility to the church of Christ. Describing their condition, Rev. Dr. Judson, who has just entered upon mission work in New York city, says he "has found there a deeper moral degradation than in Burmah." If the Woman's Home Missionary Society can enlist in its interests the aid of only one-tenth of the women in the Methodist Episcopal Church, or 100,000 of them, it will be able to organize a work in the South and in the frontiers of incalculable value; and if it can assist in awakening a deeper interest in the salvation of our people and the preservation of our fair land from the evils that threaten its overthrow, it will be worthy the confidence and liberality of the good and the approval of God.

### FOLLOW THOU ME.

Have ye looked for sleep in the desert,  
For those who have missed their way?  
In the wild waste places?

Where the lost and wandering stray?  
Have ye trodden the lonely highway,  
The foul and darksome street?

It may be seen in the gloaming  
The print of My wounded feet.

Have ye folded home to your bosom  
The trembling, neglected limb,  
And laid it in the quiet bower?

The sound of the Shepherd's strain?

For the poor and needy,  
With no clothing, no home, no bread?

The Son of man was among them,  
He had nowhere to lay His head!

Have ye folded the living water?

To the parched and thirsty soul?

Have ye given to the weary load?

Of the strength of the Father's hand?

Have ye guided the tottering footsteps?

To the shores of the "golden land?"

Have ye stood by the sad and weary?

To smooth the pillow of death,  
To comfort the sorrow-stricken?

And strengthen the feeble faith?

And have ye left when the glory

Has stramed through the open door

And fitted across the shadows?

That I had been there before?

Have ye wept with the broken-hearted?

In their agony of woe?

Ye might hear Me whisper beside you,  
Tis a pathway I often go.

My dearest friends, ye who feel my friends,

Ye who dare to follow Me?

Then, wherever the Master dwelleth,

There shall the servant be!

—New York Observer.

### GROWING OLD.

Among the sharp temptations that beset those who have climbed to life's topmost steep, and see the slope on the other side, there is none more severe and harassing than the sense of being no longer of use. And just in proportion that the life has abounded in vigorous and helpful activities, is the force of the depressing reaction when years make an end to our tasks.

For the frivolous, the selfish, and the idlers, who have squandered the God-given years and come to the limping eye, and faltering step, and trembling hand of age, to the sense of uselessness there is added the sting of self-reproach. Never having either done or

been anything of real service to their fellows, they cannot complain when time lets the clear light of truth fall upon what they fancied they had wrought, and on what they seemed to be. For such, where is the comfort in old age? There is none, indeed, unless, through the pitiful sense of failure and loss they find their way to the truth that "it is never too late to mend," and to the Master whose vineyard waits for laborers who come even at the eleventh hour.

But it is on quite another class — on the bravest and most patient toilers that years lay their heaviest burden of regret that they can no longer serve. It is upon those who felt the yoke in their youth; who were so active in the molding of life that they failed to note how swiftly the sun rode up the heavens; who found no shady halting-place at noon-time, and hastened through the waning afternoon so full of busy plans and cares that they did not see how fast the night crept on. It is for these that sunset is robbed of its glory because it came so soon. It is these, who saw with clear vision what remained to be done and were "doing with their might what their hands found to do," who lose in disappointment over unfinished tasks the blessing of growing old.

I called the sense of usefulness a temptation, and this emphatically it is. When younger soldiers crowd the ranks, it assails the noble old men, who have already fought a good fight, with tormenting suggestions. "All my years and my experience count for naught. The patience I have bestowed, the knowledge that I possess, the results of the trials I have borne, are rubbish in the eyes of the men who come after me; who have, as yet, everything to learn. My hard-won acquisitions weigh as nothing against their fresh and untried powers. I am no longer of consequence: not because I am unworthy, inefficient or ignorant, but only because I am old."

Again Marlie paused, and Marjorie said: "We had real good times, I tell you. There was a children's meeting every day, where we learned all about Bible dates, and names, and histories, and that kind of things."

"How stupid!" muttered Mabel.

"No, it wasn't the least bit stupid, for Mr. Beard drew it all upon the blackboard, with owls, and boys, and balloons, and all sorts of things."

"Owls, and boys, and Bible dates and names. Oh, Marjorie, what a mix!"

"Never mind — don't listen — O sweet little maid!

Make sure of your morning song," said Mabel.

"And if pain must meet you, why, all the more

Be glad of the rupture that came before.

"O tears and sorrow are plenty enough, though," said Marjorie, "but our tears should fall like the dear earth's showers.

That help to ripen the fruits and flowers.

So gladden the day with your blissful song, Sing on while you may, dear, sweet and strong!

Make sure of your moment of pure delight, No matter what trials may come before night."

— CELIA THAXTER, in *Wide Awake.*

**Miscellany.**

CROSS CHRISTIANS.

"What a fine thing it is to feel good natured!" This was said to me by a brave, loving, overburdened young wife and mother. The quivering lip and moistened eye with which it was accompanied told a story of struggle and strife that she had borne.

"Never mind — don't listen — O sweet little maid!

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## LETTER FROM BALTIMORE.

The new Centenary Biblical Institute, located in the northeast section of this city, was dedicated on the 17th of this month, under most favorable auspices. A large number of ministers, both white and colored, were present on the occasion, and Bishops Simpson and Bowman of the M. E. Church, and Bishops Payne and Wayman of the African M. E. Church, were among those present. The building is a very fine one, and would do credit to any city, apart from its object, which is one of the most benevolent. It is 65 feet square, three stories high, with French roof, and a fine basement. The ground on which it is located is worth about \$8,000, and was given by Rev. John F. Goucher, a young and promising minister of the Baltimore Conference, and also the liberal sum of \$5,500 besides.

The object of this institution is "the education of such young men, especially colored, for the ministry of the M. E. Church, as shall have been judged by a quarterly conference to be divinely called thereto;" and, upon certain conditions, "persons of good moral character" are admitted as students to prepare for teaching and other professions. The Institute was organized on Christmas day, 1866, by Bishop Scott, and a donation of \$5,000 from the Missionary Society of the M. E. Church formed its financial basis.

In November, 1867, it was incorporated, and in April, 1872, a building was purchased at 44 Saratoga Street. The school was opened the following October, with Rev. J. Emory Round, of the New England Conference, as principal, and nine students to operate on. The success of this school from that time till the present, and the good it has accomplished, cannot be too highly appreciated. Over forty have graduated since it was organized, and many colored ministers of the Washington, Delaware, and other Conferences, have been greatly benefited by the instructions of Prof. Round, who is esteemed by all and considered the right man for the work. The Institute had ninety-six students on its roll last year, and they experienced much inconvenience for want of room in a small house; but the new building will comfortably accommodate one hundred and fifty, and is sure to have that number.

A brief description of its accommodations may be given: The basement is designed for the boarding department, and contains two dining-rooms, a laundry, a kitchen, two bath rooms, and two store-rooms. On the first floor are three rooms, that can be changed into one large hall, and five other rooms for recitations. On the second floor there are six large rooms for recitations and lectures, and four sleeping apartments. The upper floor is entirely devoted to sleeping apartments.

The opening exercises were very interesting. Rev. L. F. Morgan, who is president of the board of trustees, had charge of the religious exercises. Bishop Wayman, of the African M. E. Church, opened the services by reading the Scriptures and prayer. Bishop Simpson delivered the opening address, his theme being the importance of education. Bishop Bowman, Dr. McCauley, President of Dickinson College, Dr. Rust, and others were among the speakers of the day.

## MISSIONARY CONCERT PROGRAMME FOR JUNE, 1881.

SUBJECT—"Our China Missions."

1. HYMN 908, "Jesus, immortal King, arise."

2. SCRIPTURE LESSON.—Isaiah 64.

Let the providential openings for our mission be considered. How in the "Opium War," ending with the treaties of 1842-44, did carried on with so unchristian a spirit by the British Government, God made "the wrath of man to praise him through the opening of the five pores how it showed to the desire after him in our Church as early as 1853 for a mission to China, and to the conversion of Judson Collins soon after this date, in whose heart God's spirit developed such a longing to go to China, there remained in 1847 the important city of Foochow encircled in any force by a Protestant mission, which was then entered by us; and how from this origin God has so prospered our efforts that, in point of numerical growth and the general development of church enterprise, of native zeal and expansion by itinerant laborers (a good part of the Fukien province being now occupied), the Foochow Methodist mission stands confessedly at the head of the Protestant missions in China. The first convert was baptized in 1858. Now in the Foochow mission there are 14 missionaries, male and female, 95 native preachers (11 being ordained), and 2,165 members. The Central China mission (headquarters, Kukiang), begun in 1868, and the North China mission (head-quarters, Peking), begun in 1869, add 387 to our membership. Total, 2,552.

We have schools and hospital conducted by aid of the Woman's Foreign Missionary Society, a vigorous press work, and thus various tokens of a complete and healthy Christian life. The character of our converts in general, and especially of our native preachers, offers the happiest promise for the conversion of all China. They have piety and energy. Our native helpers have all the hardihood and boldness, and much of the faith and fidelity, of our pioneer fathers; says Bishop Thomson; and Bishop Wiley remarks, "I confess I would feel alarmed at the very magnitude of this work, if I did not see the most satisfactory evidence of its genuineness and thoroughness in every respect." (Dr. Reid's "History," I, 406.) Our converts have steadfastly endured through seasons of persecution. The experiences of the converts, as recorded by Bishop Wiley ("China and Japan," pp. 213-216) and Bishop Kingsley ("Round the World," pp. 113-132, 142-156), may be reported in the meeting.

3. PRAYER.—In expression of gratitude for these openings of Providence, the gifts of grace, and the honorable calling of our Church to this work, and in supplication for our China missions in all their parts and interests.

Students for the ministry of the M. E. Church will continue to receive their education free, as in the past, and also rooms to occupy, and text-books; others, not aiming at the ministry of the M. E. Church, will be charged about a dollar a month for tuition. Although dedicated, the Biblical Institute will not be occupied until the opening of the next term, which will occur September 14. It was a noticeable feature on the day of dedication, the number of distinguished citizens who were present, some of whom were not Methodists, but all in sympathy with the elevation of the colored race to the highest type of manhood that education and religion can raise them to.

It is strange that in such a great Methodist city as Baltimore, this should be the only educational institution that represents it. Nor in the bounds of the State or Baltimore Conference is there anything else. This is deplored, and efforts have been put forth at times to start a college, or seminary of some kind, for educating young ladies. But it seems as far off as ever to-day. In other regards the church is united and vigorous. On the night of Tuesday last a Church Union meeting was held at old Charles Street (First) Church, Bishops Simpson, Bowman and others delivered addresses. The object of this Church Union, organized two months ago, is to foster and develop a greater zeal for the spread of the doctrines and institutions, to cultivate the connectional principle, and to promote fraternity and concert of action among the members and congregations of the Methodist Episcopal Church of Baltimore and vicinity." Leading men and women of the church from all parts of the city were present. This was the first regular meeting of the Union.

May 19.

LEX.

A FIELD-DAY FOR EDUCATION.

A leading German minister in recent letters says: "I have labored for years to make the 'Children's day' the great field-day for education in German Methodism." "We are deeply convinced that the 'Children's day' may be made

serviceable to stir up our people in this direction by making it a field and anniversary day for education in the congregation as well as Sunday-school."

The phrase "field-day" is so good a one that it deserves to be extensively adopted. It is all the more appropriate because it represents ideas that come to us from various quarters—ideas that are springing up spontaneously in many minds and in many conferences.

On these institutions we have expended more than eleven millions of dollars, and need to expend much more.

Yet, as a rule, their great lack is students. They have the capacity for instructing double, if not quadruple, the number that attend them. At the same time, there are tens of thousands of youth in our Sunday-schools and family groups that are not reaching for China can never be more isolated. She is our neighbor. Now we want "a mighty band of mighty preachers" for China, to penetrate every corner through before the end of the century. Let them move with the clear and magnificent promise of this work, enough to make a giant heart out of every sluggish soul that will at once admit them, be set before the people.

## Obituaries.

MELLEN FAIRBANKS died at North Monmouth, Me., June 11, 1880, aged 25 years.

From his childhood he was blessed with praying parents, and when a little boy, his mother taught him to pray; but when he came to manhood, he read infidel works, and became very skeptical. But consumption seized upon him, and he was confined to the house; and could bear no longer to hear anything said about dying, and to think of it. But at last, when he became emancipated and weak, and convinced that in all probability he could not recover, he sent for several of his Christian friends, and I should be glad if all skeptics and neglecters of salvation could have heard his statements, a few of which I will mention. He said: "I have read the writings of Tom Paine and Ingersoll, and they have poisoned my mind; but now I want Jesus and salvation." He was gathered into his room, father, mother, his sister, and a few Christian friends—and Mellen said, "I have not knelt in prayer since I was a little boy, and knelt at mother's knee; and you don't know how hard it is for me to kneel down with you all and pray; but," said he, "I am going to do it." And he did; and for the first time in his life mingled his prayers and tears with those of father, mother, and sister, and we had a joyful season of prayer. We gathered in the church in full connection. Her last moments were filled with pain, which she endured with great patience, and she passed away believing in Jesus, with whom, we trust, she now "rests from her labors."

S. R. B.  
Livermore, Me.

Mrs. LYDIA MARSTON died, June 5, 1880, aged 74 years.

Sister M. was a woman of superior character, intelligent, pious, devoted to the Master's cause, interested in all that pertains to the welfare of Zion; as a wife and mother she was the perfect pattern. She leaves a large family of children—her own and those of a previous wife—who will miss uneasiness, her tender care and love. "The heart of her husband could safely trust her," and he mourns justly the unspeakable loss. She died the death of the righteous, and her eternal joy is secured beyond the contingencies of earthly struggle and conflict. We hope to meet her in the glories of the everlasting kingdom.

S. R. B.  
Livermore, Me.

Mrs. LYDIA DOTEN died, Jan. 7, 1881, aged 75 years.

She was converted to God many years ago, but allowed her natural diffidence to prevent an immediate union with the church; and it was not until two years later that she joined the church in full connection. Her last moments were filled with pain, which she endured with great patience, and she passed away believing in Jesus, with whom, we trust, she now "rests from her labors."

S. R. B.  
Livermore, Me.

Mrs. ORA PRATT passed away from earth, Feb. 9, 1881, aged 45 years.

Sister Pratt enjoyed the advantage of an education and a home, and was an example of a pure and sweet life; but it was not until two years ago that, together with her husband and one daughter, she gave herself to Jesus, and found peace with God through "the blood of the everlasting covenant." She suffered greatly for several years, and more severely toward the close, bearing all with quiet and smiling patience. Her last days were filled with peace and triumphant joy. Sister Pratt was a woman of unusual capability, and the church and community will miss her greatly. From a few hours before her sunlight disappear at a single stroke. Her deeply-bereaved husband and family can only say, with stricken hearts, "It is the Lord who hath bereaved us; He can all our sorrows heal."

S. R. B.  
Livermore, Me.

Mrs. LUCY WYER departed this life, Feb. 11, 1881, in the 87th year of her age.

Sister W. was converted in early life, and for many long years has been a most faithful Christian, sweet and winning in her ways and spirit, and beloved by all. For upwards of 22 years she has been a "widow indeed," her husband dying during a former pastorate of the writer. She suffered greatly for several years, and more severely toward the close, bearing all with quiet and smiling patience. Her last days were filled with peace and triumphant joy. Sister Pratt was a woman of unusual capability, and the church and community will miss her greatly. From a few hours before her sunlight disappear at a single stroke. Her deeply-bereaved husband and family can only say, with stricken hearts, "It is the Lord who hath bereaved us; He can all our sorrows heal."

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S. R. B.  
Livermore, Me.

Sister SARAH B. LAKE died in Fall River, Mass., March 27, 1881, aged 90 years and 12 days.

Fifty years ago, she united with the First Church in this city, and has ever since maintained her communion with God and her interest in His church. Increasing years and failing health have not dimmed her love for her Lord. When eyesight failed, like Archbishop Usher, she placed her Bible under the direct rays of the sun, and moved it so that the rays continued to fall on it, until she had finished her reading. If the church all followed her example, we would have more sunlight in our borders. At the very last, reason was partially dethroned; but through the broken roof of her earthly house she saw "the house not made with hands, which is in the heavens." She rests from her labors, but lives in her home-circle, in the faith and consistency she exhibited.

W. T. WORTH.  
Fall River.

Died, in Marshfield, Mass., April 17, 1880, Sarah S. Symonds, aged 89, leaving a widow and one son.

He was early saved, and united with the M. E. Church in M. He united in forming a Wesleyan Church in M. at the time of the anti-slavery excitement, but subsequently returned to the church of his early choice, and continued faithful to the end of his long and useful life. While strength was given, he was constant in his attention on all the means of grace, and class-leader for a long time. But a few weeks ago, he said to the writer: "Many years ago I built on the Rock, and have never removed from it. All is well!" F. A. CRAFTH.  
E. Bridgewater.

D. H. SAWYER.  
Great Falls, N. H.

Our church has lost three of its aged members during the present Conference year.

HANNAH HOFFESSE died Aug. 16, 1880, aged 78 years. For four or five years she had been a great sufferer, which somewhat affected her mind; but before her death her spiritual sky was clear and she seemed like her former self.

She had endured without a murmur. Though feeling deeply her own unworthiness, she continued to look unto Jesus to the last. Often, when thinking the end was near, she would say: "Just as I am, Lord; just as I am. I have no merit." And when the final summons came, this aged Christian, beloved by all who knew her, passed calmly and peacefully away, faintly whispering, "Jesus, Jesus."

A. W. BUNKER.  
Great Falls, N. H.

The demands of education in our China missions come into special prominence at this time. See Dr. Macay's letter on the "Foochow College" in the New York *Christian Advocate* of April 7, and in all our church papers of about the same date, where the new era for China, its awakened eagerness for Western ideas, is brought clearly to view, and the imperative requirement that the church advance promptly, in this crisis, to open higher institutions of learning for that country is clearly set forth.

4. HYMN 940, "O'er the gloomy hills of darkness."

MARGARET THOMPSON, wife of David Thompson, died, Nov. 24, 1880, aged 65 years.

About a fortnight previous she was stricken down with paralysis, and did not regain consciousness until she had passed into the spirit land. She lived a quiet, consistent Christian, beloved by all who knew her. D. H. SAWYER.

Brother EMERY DAVIS died of neuralgia of the heart, March 15, 1881, aged 69 years, 3 months and 3 days.

He was born in Friendship, Conn., Dec. 12, 1811, and was converted in the fall of 1838 during an extensive revival under the labor of Rev. John Cummier, the preacher in charge of Friendship circuit. Forty-four were baptized that fall and the following spring. Brother Davis was baptized May 12, 1834, and soon after joined the M. E. Church. Although forty-seven years have passed since then, yet it is a remarkable fact that of the above-mentioned baptized converts, there are twenty-three still living, and most of them continuing faithful.

At a quarterly conference, held Feb. 28, 1846, Brother Davis was added to the board of stewards, and ever after held some important position in the church which he ardently loved and faithfully served, always taking an active part in all church enterprises. The church has lost one of its strongest pillars. He was also a physician, strong, and a man of energy and diligence in business; never obliged to call a physician for himself until three days before his death. Five years ago his eyesight be-

gan to fail, and for the last three years of his life he had been totally blind. It was a great affliction to his energetic and sensitive nature to be waited upon, since he had always been able to wait upon himself. He longed to go, to be out of the way, but exhibited much Christian fortitude and patience.

A day or two before his death, he had several protracted attacks of neuralgia, but on the morning of the day of his death his sufferings had ceased and he appeared as well as usual. Later in the morning his wife came to him to see if he wanted anything. He was moving his lips, and on her approach he said to her, "I believe I am dying." Within five minutes he breathed his last without a single groan. His spirit took its flight to the realms of another day—no more to say, "I am blind."

Brother Davis' conversion was clear and positive, and his frequent references to it aroused his feelings which gave vent in expressions of praises to God. He lived an exemplary Christian life. He leaves a kind and devoted wife and a large circle of relatives and friends to mourn their loss. D. H. SAWYER.

W. T. WORTH.  
Fall River.

Died, in Marshfield, Mass., April 17, 1880, Capt. Wm. C. Welch, of C, to Miss Anne C. Welch.

In East Cambridge, May 11, by Rev. Geo. Whitaker, Capt. Wm. C. Welch, of C, to Mrs. Welch.

In Chelesa, May 14, by Rev. George Sutherland Herbert Gray to Miss Isla Sutherland, both of C.

In Somerville, May 15, by Rev. J. W. Willett, Rev. Wm. W. Webb, of Bryn Mawr, to Mrs. Emma L. Thomas, of S. C.

In New Bedford, May 16, by Rev. G. E. Fuller, James B. Baker to Mary E. Sawyer.

In New Bedford, May 17, by the Rev. Job H. Jones to Mrs. Anna C. Adams, of Somerville.

At the First Memorial Parsonage, Concord, N. H., May 18, by Rev. Charles Parkhurst, Harford M. Jones, of C, to Ellen J. Frost, of Lebanon; May 19, by Rev. F. W. Parker, of Somerville, to Mrs. George W. Messer to Mrs. Clara Thompson, both of Union.

## Deaths.

In Foxboro', Mass., May 2, very suddenly, Miss Betsey W. Packard, aged 88 years, 7 months and 20 days.

In Stowham, April 31, by Rev. Geo. L. Colver, of South Boston, Rev. Geo. A. Grant, pastor of Osterville and Centerville, Mass., M. E. Church.

In Cambridge, May 21, by Rev. Joseph Cummings, D. D., to Mrs. Elizabeth C. Cummings.

In East Cambridge, May 21, by Rev. Geo. Whitaker, Capt. Wm. C. Welch, of C, to Mrs. Welch.

In Chelesa, May 21, by Rev. George Sutherland Herbert Gray to Miss Isla Sutherland, both of C.

In Somerville, May 21, by Rev. J. W. Willett, Rev. W. W. Webb, of Bryn Mawr, to Mrs. Emma L. Thomas, of S. C.

In New Bedford, May 21, by Rev. G. E. Fuller, James B. Baker to Mary E. Sawyer.

